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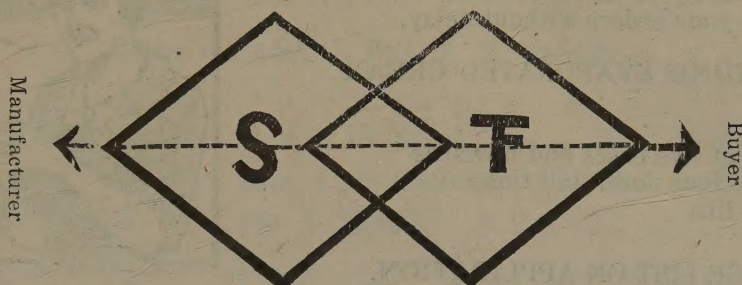


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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

MARCH, 1923

No. 3

A Notable Book of Letters.

A. F. DeCAMP.

SOME things are too good to be kept and so at the risk of seeming an egotist we share them with our friends. Indeed some experiences are so choice that they cannot be called good because they rank with the better and the best; are in fact so inspirational as either to erase from our memory's tablet all enemies or else inspire the belief that the kindly disclosure which makes an enemy a sharer of our joy will speedily win him to the list of our friends. It is as when the sweetest woman in the world in response to a lover's "wilt thou" has "wilted;" all nature suddenly breaks out in orchestral salutation of the blissful suitor who walks forth on air to the music of birds the hand clapping of the trees of the field; all because "everybody loves a lover!" That the gracious event of which we would write may be more clearly understood by readers far removed from Korea, we will use a few prefatory words.

NEARLY thirteen years ago Mrs. DeCamp and myself, as independent missionaries, landed in Seoul. We brought two young children with us to whom three others have since been added. Our emigration from the United States to Korea was chiefly prompted by the hope that our children, on the foreign field, learning to love a belated people and to know their language, might more clearly hear God's voice, should he call them later into the foreign service. It occurred to us that, meanwhile, we their parents, by service rendered in English, could liberate to fuller service missionaries already at home in the Korean tongue. Not all friends in the homeland approved our plan. One such on learning of the birth of our fifth child wrote us inquiring, "What is your object? is it to populate the Orient with whites?" To our answer, "No, we hope that we are raising missionaries!" came the rejoinder, "Well, there are some things just as bad as that, —in fact the great war, now waging, is even worse!" This friend has since learned that an abundance of the spirit of foreign missions, would make all wars impossible!

HAVING arrived in Korea we very soon learned that there was plenty of work to be done in English. During the first year the writer was chosen to the pastorate of the Union Church of Seoul, which he still holds, and the year following was also made editor of "The Korea Mission Field," the organ of the six federated missions of this peninsula. On assuming these twin duties the writer was assured by a very successful evangelistic missionary, "If you shall make good in both these departments of service, you will be as busy as any missionary in Korea." The work to me has certainly been delightful in every possible way. Happily it is not for me to pass upon its quality, inasmuch as the people have taken it upon them to speak for themselves, in connection with their pastor's 75th birthday. This brings us around to the gracious experience in which we would have our readers share.

WHETHER the unexpected always happens, as the French say, it certainly did in this event so far as we are concerned. The-prayer meeting of the week previous, (these are held in homes,) had been deeply helpful, mercy drops having been reported as falling in several quarters of Seoul, indicating that our prayers for a great revival were beginning to be answered, so that my thought and prayer had been for increase in power from on high in the meeting to follow on the 8th, a week later. On entering the home where the meeting was to be held, I came on a couple taking off wraps in the hall, who lived three miles from Seoul. To my query, "What's up?" he smilingly answered, "We are beating the record, today!" On entering the rooms I found all three full, with people standing and children seated on the floor, so that I felt assured that the revival had come. The impression grew as I noted the mixed character of the crowd,—missionaries, business people, young, old and middle aged, all eager and gladly expectant! Then I mused, "How true, 'The Gentiles shall come to thy light,' and 'A little child shall lead them.'" The meeting opened with singing. Prayers followed in which the Pastor and his family were remembered in an unusually fervent and loving way, which surely accorded with revival! Then the topic, "The life more abundant," was announced by the leader. Little explanation seemed needful for everybody appeared full of it. There was no room for a mourners bench if one had been needed, which was not the case, for abundance of life gleamed from all faces which were radiant. After further hymns and prayers of gratitude the leader suggested that we make mention of persons who had helped us into the life more abundant. A number spoke to this; there was great liberty, the meeting was waxing in power and spontaneity. The pastor was getting happy, too, and was tempted to take a hand, but opening lacked, so he kept hands off and let well enough alone. At length Dr. Ludlow gained the floor. He used an incident furnished by a plain Korean man which had helped him into the life more abundant. This man was found in the halls of Severance Hospital and said he wanted to find the Doctor. Questioned as to what doctor, he replied, the doctor that cured and made me well." When asked this doctor's name, he did not know it. When questioned as to the appearance of his doctor he promptly answered, "Oh! he's the doctor that looks like Jesus Christ!" On more detailed inquiry it was found that his physician was Dr. McLaren. We seemed at this point to have reached a climax than which it was impossible to mount higher, and we looked for Dr. Ludlow to be seated. Instead he soon showed us that he had only fairly started for he produced and read the following paper.

"To Our Beloved Pastor,

REV. A. F. DECAMP.

SOME men are twenty or thirty years "old," while others are seventy-five years "young." Tomorrow you celebrate your seventy-fifth birthday and though you have passed the allotted three score years and ten, still you are seventy-five years "young."

AFTER years of service to the church at home and at a time of life when few would be brave enough to venture on a new work in a foreign land, you came to Korea and immediately began your ministry to others. Few of us realize the amount of labor in connection with "The Korea Mission Field" and your pastorate of The Union Church. Faithful service along these lines of activity frequently fails to draw our attention until it becomes necessary to find someone to take up such responsibility.

YOUR "way-side" ministries have been many and you have been among the first to respond to every worthy call. During the war there were many "Dollar a Year Men," but you have served this community without money and without price.

YOUR freinds were reluctant to allow the day to pass without some expression of appreciation which, in this case, takes the form of a book. This book is an unusual publication. Very few like it have ever been issued. It may be truly called inspired. It is the work of authors, representing not only Seoul but 23 stations, have written without comparing notes. The language is that of love. It is a book which money cannot buy for it is found in no bookstore, only one copy is available as a gift. It is therefore with great pleasure that we present you this book of letters which your friends have written, with the hope that it will serve to make your birthday most happy in the consciousness of tasks well done in His Name.

WE trust that you will accept the accompanying 75 notes with 55 additional to grow "young" on, not for their intrinsic value but as a further expression of our love and esteem. Again we extend our congratulations to you and your family, with best wishes for many years of continued joy in the service of Him whose life you pattern in going about doing good."

AFTER the reading of this extraordinary paper by Dr. Ludlow and receiving the yet more extraordinary Book of Letters at his hands from the people, the pastor attempted to utter his feelings of grateful appreciation, but soon finding that they were indescribable he fell in line by following up the note of the meeting, "The life more abundant," naming a few of the people who had chiefly helped him into the larger life among whom, from henceforth, would certainly be numbered his friends in Korea who had personally co-operated in producing "The Notable Volume of Letters,"

HAVING later and at leisure delved into the heart of the book with the reaction that its authors have come vitally into my life, the natural result is a fuller and unintermittent inflow of the life more abundant into *all* our lives both now and always. This book is to me a symbol of Christ's fountain of living water springing up into everlasting life and in my esteem stands second only to the Bible. I had recently thought, because preaching without notes I have written few sermons, I would better make an effort and write a few sermons, the best I am capable of, that perusing them 75 years hence, my children and theirs might esteem me worthy of grateful remembrance. This now will be unnecessary for they will have only to peruse your Notable Book of Letters. But then they need to remember that because this people were inspired by good will, which made them think and look only for good points, they naturally wrote with emphasis.

DR. Ludlow was so symbolically modest in intimating that there was a golden clasp to your book, simply remarking that it "included 75 notes and 55 to grow on, "that I never discovered the meaning until I reached home when the extra "notes" discovered and spoke for themselves. Your book of loving letters bound in royal covers and secured by a costly "notable" clasp, is a gift so worthy of yourselves and so acceptable to us that you could not have improved upon it had you pondered the matter for seventy five years !

THAT you have made sharers with me in your beautiful testimonial Mrs. DeCamp who, in this case also, is "The man behind the gun," and our children who are the inspiration of us both, leaves nothing to be desired and we do all unite in affectionately thanking you for this unique token of Christian love.

SINCE coming to the Orient Mrs. DeCamp and I have often thought that being so near Great China, we must manage in some way to get a short range glimpse of it before returning to the United States. In examining your Book of Letters, espeially the Notable Clasp, we discerned the words graven thereon, which may have escaped your notice, "To China," and have interpreted them to mean that it is *your wish* that we go now, and hence we are arranging to leave for a six weeks' trip about the middle of March. This places us under getting ready pressure which has caused me to yield to the temptation, instead of answering severally the letters comprising the Book of Letters, as would be most fit, to answer them at once and together in this missive.



The Bible in Education.

MARGARET BEST.

Some prominent educators in our homelands the past few years have come to see that education which leaves the Bible and its teachings out of account is not complete, and that young people so trained in the schools unless they have come from homes where God's Word is honored, and some times even in these cases as a result of school training, are lacking many of them in the fundamental virtues and in the strength and steadfastness of character acquired only by a belief in God's Word and obedience to its precepts.

It is true that for several decades there has been a theory that the schools could not forego the cultural value that the *Bible* as literature imparts, and many private schools have given a prominent place in their curricula to such study. The outcome has been not only disappointing, but generally harmful, until today our girl's schools especially are getting the reputation of being centers of disbelief in the basic truths of God's Word. All agree that the Bible in sublimity of thought and beauty of expression and literary form, cannot be surpassed. As *literature* it may satisfy the aesthetic nature of those who so study it, but to touch the mainsprings of life and inspire to paths of even the humblest service, it must be read and studied as the one Book in which God reveals Himself and His truth to His creatures and makes plain His will for them.

It is an encouraging sign of the times that thoughtful people are advocating the study of the Bible as the *very* Word of God, with the hope that so studying it, will lead to a renewed faith in Him and allegiance to Him on the part of young people, and that this faith and allegiance will work in them the strength

and the wisdom to meet and to overcome the subtle and often attractive influences at work in the world today, seeking to destroy the very foundations of individual character and of the church and of society.

If some of those in our homelands entrusted with the education of young people realize that education which leaves a knowledge of God and His Word out of account is seriously lacking in high moral and ethical value, and are seeking now to rectify the mistaken policies of the past, how much more should we missionaries who have long realized the necessity of the study of the Bible in leading men and women to Christ and of building up their characters in Him, give ourselves to this urgent and glorious task in this land to which it has been our good fortune to be called.

Bible teaching in our higher and lower schools, in training classes, bible institutes and Bible schools, theological seminaries, in our homes and in the churches, are evidence that we and our Korean co-workers are realizing our task and our privilege in this respect. And christian young people and older people as well who have been trained in these institutions and know the Word of God, are living proofs of what the Word can do when hidden in the heart and exemplified in action. But do we always realize that many of the influences that are seeking in Christian lands to tear down and destroy character and time-tried institutions are busy at the same deadly work here. Only such realization will keep us *daily* at our task, with hope and confidence that God will honor those who honor Him and His Word,

Should Bible Classes in Mission Schools be Voluntary?

A Reply from India.

NOTE :—Excerpted from a report by Dr. Robert E. Speer on India after his visit there during the fall of 1921. What is here given is the action of the India Council of the Presbyterian Church, U. S. A. and Dr. Speer's summary of arguments advanced in mission meetings in support of the action. They are here reproduced for the readers of the Field since this question is of such vital importance in the present status of missionary educational work in Korea.

HARRY A. RHODES.

In December, 1920, the India Council adopted the following resolution. "It is the conviction of this Council that Missions would not be justified in carrying on educational work in India if deprived of the right to give Biblical and Christian teaching. The Council holds that the right to require attendance at Bible classes and chapel exercises cannot be surrendered."

Each of the three missions at their meetings took this position. It may be well to summarize the arguments which were advanced in support of this view in the different mission meetings.

1. We have a right and a duty to determine what should be the content, especially the moral and religious content, of the education of the students for whom we are responsible and who bear the name and stamp of our institutions with them into life.

2. The men who built up these colleges are men who believe in religion as the deepest thing in life, who did not come to India to give a non-religious education, but who have come in the past and will come in the future only because of their belief in a full education, including the open avowal and teaching of their religion.

3. We object to the term "compulsory Bible study". No one has to attend our colleges or schools. For those who voluntarily come, the Bible is a regular part of the curriculum and is known in advance to be so. Parents or students who do not desire such instruction or who are not willing to receive it for their children or for themselves are at entire liberty to use other institutions.

4. The schools are aiding the Government. We are relieving the Government of a great burden which it would otherwise have to bear on the simple condition that we shall not be interfered with in our religious work. On this understanding and assumption the mission institutions were built up and that assumption and understanding cannot now be lightly disregarded.

5. Unrequired religious teaching places false ideals before students and gives them wrong conceptions. By it we say to them in effect, "It is for secular teaching that we are here and we are quite satisfied if you will come and pay your fees and take the secular instruction. We require you, whatever your conscience may be with regard to animal life, to study biology, and you must take physics and astronomy, no matter how they collide with Hindu cosmology, but we are willing to waive our teaching of religion, though we believe that this is the very foundation of all things and though we have always told you that we hold that the most important thing of all in education and life is what we believe about the basis of duty and ideals of character and the power of righteousness."

6. Why is it wrong to require men to study one kind of truth, and right to require them to study another kind? If it is immoral to insist that a boy who comes to our schools should study for himself what we believe as to the very highest ranges of truth, is it not still more immoral to try to make him study anything else? There are many who speak of required teaching as though it were synonymous with the required acceptance of teaching.

It would be un-christian as it is impossible to compel the student to believe. This is true in mathematics and science as well as in ethics and religion. But it is both christian and necessary to require students to study truth and the foundations of truth and to make up their minds with regard to it for themselves.

7. The argument that voluntary Bible teaching would be more effective and persuasive than required teaching, is simply a confession on the part of the teacher. If voluntary study is essential to efficiency it is not less so in other subjects. That Bible teaching has not been as well done as it ought to have been is undeniable, and it is not improbable that with some teachers, for a little while, the attempt to make voluntary Bible classes a success would spur them to an effort which they had not made before, but with such teachers, such a motive would operate only temporarily, and they would soon be as inefficient in their duty under one set of conditions as they had already been under another.

8. The plan of voluntary Bible study is disastrous from the view-point of discipline. We divide the student body into two camps, the Bible men and the anti-Bible men. More than that, we encourage students to do what surely any one can see is mean and dishonorable, namely, to accept all the benefits of our institutions and then refuse to submit to the very thing for the sake of which they know that our institutions exist.

9. "Without judging those who take the opposite view," says the principal of one of the mission colleges, "or at least assuming that they have not realized the situation fully, I dare to say that the proposed voluntary Bible scheme is dishonorable. It has frequently been said by those who favor the scheme, that teaching the Bible is not the only way to pre-

sent Christ to the students. It can be done in the course of teaching other subjects and by personal work in the dormitory or on the campus. In other words you will promise not to teach the Bible to those who do not wish it, but you will accomplish the same purpose by indirect means." It seems to be increasingly clear that it is not the Bible to which objection is felt. It is the Bible as a sign of the purpose of our mission schools. What is objected to is the converting or evangelizing influence.

10. To give up required religious teaching for the sake of government help would be to bring the missions into contempt. If religious teaching should in principle be voluntary, it ought to be made so at whatever cost, but to have required religious teaching for forty years and only to discover now that this is a wrong principle, when it is proposed that the conscience clause must be accepted as the price of continued grants, is to expose our missions in India not to suspicion only but to open charges of the most lamentable character. This is one of the reasons that many of the ablest christian laymen with whom we have talked have urged against any surrender by the missions of their historic position. These men believe that the present issue is a test of the integrity, the independence, and the essential rights of the christian community in India. They foresee very difficult times ahead, and they realize that the only safe, as well as the only right course for the Indian church is to stand solidly on the principle of religious liberty and the untrammelled freedom of christianity, and they think that if the missions and the Church wobble on the present matter they will find themselves driven into positions of hopeless weakness and subservience.

NOTE:—The above excerpts are given for what they are worth. There will be difference of opinion as to how far they apply to our situation here in Korea. "Grants-in-aid" and the "privileges of registration" are different words and different things but in both cases it is required Bible study and required attendance at religious exercises that must be given up, and in both cases voluntary Bible study and voluntary chapel attendance are the substitutes that must be accepted. It is a question as to whether or not a vital principle is involved and whether or not expediency is allowable under the circumstances. And of course where christian consciences differ there should be charity. H. A. R.

Our Young Men.

W. J. ANDERSON.

The old land of the "Morning Calm" has become the "New Land of a Newer Day." For thousands of years nothing was better than it had been the previous thousand years; in other words old Korea never passed the stage of the morning calm. "What was good enough for father is good enough for me," was the slogan of thousands of middle-aged men especially of the official class, and the young man was not supposed to exploit any of his ideas until he had graduated into that class of sublime contentment in which he was satisfied with what he had and could strut and be proud that he was his honorable father's son and the father of a son who would follow his example. From the time a boy could talk he was kept under the strict supervision of his parents and was thoroughly trained in Chinese which tended to keep his mind in the same trend as that of his fathers. As every one knows the Chinese language is one of the most difficult in the world, so by the time the young man had learned his thousands of picture characters and had mastered the writings of Maing Ja and Kong Ja, together with many others, he was not any longer a young man, at least in the true sense of the word but was quite mature in mind and ready to play the role of a "gentleman," wear as high a top-knot, see through quite as thick stone glasses, smoke as long a pipe, and to clear his throat quite as loudly as his aged ancestors. Frequently the young man fell heir to some position and reigned as lord in his own sphere, beat his subjects into submission, and treating them as children he himself became old, long before his time, never having had an opportunity to be young, or to learn what the average young man must be before he can expect to be of service to his own age.

But times have changed, and things are not the same as in years gone by. With the opening of the country to the outside world in

1882, and the introduction of Protestant christianity soon afterward, a new day began to dawn, and unheard of things were talked of and introduced, while the younger men began to talk of making greater changes. The opposition against this, however, was very strong and it was not until many years had passed that the young people had a voice in affairs, and could suggest changes even in their own homes. It was not, therefore, until the last decade that the young men came into special prominence, and then they came into it so suddenly that it was feared their new ardor might even prove a menace, but as results have shown, it has been one of the best things for the country, and we believe it is the hope of the church in many ways, and also the hope of the Koreans as a people. The old yang ban (official gentleman) must pass, and other things must be studied beside Chinese and we believe the only ones to make these changes are our young people.

The present status and mind of the young men of our churches is practically the same as that of the young men outside of the church, if anything, accentuated. They are full of life, have ambitions both for self-betterment, the betterment of the church, and society as a whole, are anxious to know what is going on in the world, and have a real desire to become a part of world society. In fact there is practically nothing in modern society of which they are not cognizant and for which they do not crave if it is within the bounds of decency, and in accordance with their religious scruples. They wish to improve their personal appearance and dress, make their homes real homes and not just places in which to eat and sleep, build better church buildings, and to raise the standard of living in every way.

The demand for education has been unparalleled in the history of the East. Thousands

have entered the schools of the land, and thousands more are seeking admittance, for sad indeed is the young man of this age who must stand on the side-line and not enter the student throng. All this is having its effect upon the church and upon the minds of our Christian young people, and as the years come and go the change will be more marked and prominent.

As the young men advance in their ideas and standards of living there comes naturally a changed attitude toward old ideas, and the older people as well. The respect for, and submission to authority has become less, and in some instances it has caused trouble and hard feeling has been aroused against all things new and the young people especially; but generally speaking the young men have not been unwisely zealous but while respecting authority in their elders have at the same time lead the church to better things. The older people realizing that conditions could be better and that they have not been able to better them, have in many cases wisely guided and used the young people to be of great service in the church, and have placed them in positions of authority in the church. In fact it is not an unheard of thing now to have elders who are under thirty years of age.

As to the increase or decrease of young men in the church I think it can safely be stated that it is on the increase and that there are more young men coming into the church to-day than there are older men. It may not be true in every instance, but in many places it is very marked and encouraging. Hundreds of non-believing students leave their heathen homes and return converted Christians. Whole villages of young men come out and believe and against violent protest from their elders start and build churches.

Some are criticising our young men and saying that they want to usurp authority, that they are not spiritual, that they are leading our church into worldliness, and that they want to do things for the show of it and not for the honor of Christ. Many of these crit-

icisms are true and no one realizes it more than he who is engaged in the work with them. Some of the churches have purchased theatrical and stage equipment and are year by year presenting plays Biblical and otherwise before large audiences composed of christians and non-christians alike. Some of the young peoples' societies have declared that they will not be under session control, and hold their meetings outside the church; a large proportion of the young peoples' societies admit non-christians to membership and give them full authority in the conducting of a christian organization in the church, and permit them to speak from the church platform; some of our young men are preaching different doctrines from their fathers, and many other things are not as we would like to have them. But we are not to be discouraged at this, for it only presents a greater need and a demand for more definite work among them, for the ultimate character and success of the church of to-morrow will depend quite largely upon the young men of today. If we who are directing the affairs of the church only sit back and criticise their mistakes, or are so engrossed in other work that we can not help them to correct their mistakes, we will be confronted by even greater problems and will loss many valuable workers for the Kingdom.

As for the work already being done, with the exception of the schools, day and Sunday, and the Y. M. C. A. in a few of the large centers, little has been done by the missionaries or the church as a whole. The young men have organized their dozens of heterogenous societies without much oversight or leading, and as a result a great many have proven a failure and have gone out of existence. This has had a very bad effect upon the minds of our young men, and they have become discouraged and do not want to try anything else. Some look upon this condition with favor and think that now since they have "blown off their steam" and haven't any left that the church can rest in peace for

a while. Should this be our attitude? In order to do the work we have planned should we delight in others' failure? The spirit of the church will depend very largely upon the mind and attitude of the young people. If they are discouraged and despondent the church feels the effect of it. Therefore it behoves us not to try to keep the young people under sub mission but to lead them out into a fuller life and activity, and cause them to respect authority rather than to feel that they must submit to it.

Many recognize this and want to do and are doing much to help them. Usually, however, it effects only local churches or local territories. Some effort should be made to standardize and unite our young peoples' work, in somewhat the same way as the Sunday School and the young peoples societies are in most other lands. It could be denominational or inter-denominational as circumstances seem to demand. But by all means the effort should be made and our young people guarded from worldliness and kept for the church. A church organization is the only thing which will meet this need and provide a way for uniting the young people. Although the Y. M. C. A. is an indispensable organization in the large centers and is doing a type of work which the church could never do, yet a miniature Y. M. C. A. does not prove a success, and can never supply the need of the individual church whose membership is necessarily small and whose activities can not be extensive. Therefore a church organization is the thing which is needed just now. The Presbyterian Council has recommended the young peoples' society of Christian Endeavor. The rules, pledge, and topics have been translated and a good many societies have been organized but as yet the field has just been entered. The Methodists have long since introduced the Epworth League with some success. Either one of these organizations or similar ones kept true to type can not help but be a great blessing to our young people, hold them within the church, as they follow their motto, "For

Christ and the Church."

Another large field which has barely been entered is the work among the young men of the student class. About 6,000 young men are studying in the middle and higher schools of Seoul alone, not to mention the thousands who are studying in similar institutions throughout the land. In a peculiar sense they are to be the leaders not only in scholastic attainments but in politics and the church as well. How will they lead? That is the question. Will they lead the other young men into the church or out of it? astray or in the right way? We believe that only the principles of Jesus Christ and the Word of God can clean a young man's ways, and keep him pure. Therefore let us miss no opportunity to teach that Word either in our mission schools or in other places. A system of hostels should be established, special work for the student class in our churches should be emphasised, Bible classes should be held for them in their lodging-places wherever an opening could be secured and an attempt should be made to get the christian students acquainted with each other, and in every way make the church their home while they are studying. If the church is not attractive to them they will seek some other place. We can not neglect the students, they are like the poor, always with us, and are an ever changing class, so any impress we can make on them is very worth while and is very wide reaching in its results.

Our young men are good, but they need help. The realm of the world and the devil is attractive, and they must be led to see purer and more beautiful things. Our young men are bright, but they must be directed in their study and preparation for the service which they will be called upon to render. Our young men are active, they have zeal and enthusiasm and must be doing something; they also need leading and guiding along this line, so that their energies may be expended in the right channels, and for the glory of Christ. Our young men have a future; what are we, the church, doing to help make it?

Our Young Women.

MRS. W. J. ANDERSON.

A new day has dawned for the young women of Korea! Among the elements which make up the era of transition and change upon which this land has entered, none is more striking or noteworthy than the awakening which has come among our young women. The elevation of the position of women and girls is significant, for here as in every nation, the position of womanhood is a key to the stage of development which has been attained. Similar to the other countries of the East, woman has always been considered inferior to man. Until recent years the lot of the young woman, from the time she was of marriageable age, eleven or twelve years, until she had gone to her new home, and had become the mother of a son, was a most unenviable one. Even then, though she was looked upon with more favor, little freedom or authority was granted her until the years had rolled by and she had become a mother-in-law. Then she truly came into her own. However, with all the years of girlhood and young womanhood filled only with memories of subjection and the tyranny of her mother-in-law, as she had experienced no freedom, how could she be expected to grant any to her daughter-in-law? And so the vicious circle continued.

Even five years ago when we were beginning our work here and desired to visit in the homes in an attempt to win some of the younger women, we were told by missionary and Korean Bible women alike, that it was of no use as the young woman had no freedom and could not attend church even if she desired, that we must preach first to the grandmother in the home. In many instances the task of reaching these older women seemed a hopeless one, and if they must be touched before we could have access to the younger women, the problem seemed difficult of solution. But during the political agitations of 1919, almost in a night-time, the whole situa-

tion changed; the problem solved itself or rather has been transformed into that of being able to meet the tremendous opportunity which faces us upon every side among our young people. Young women are attending our church in large numbers. Many are the instances of the young daughters-in-law coming out from heathen homes and boldly declaring their faith and becoming active in the church work. This new spirit among the girls and young women is found not only in the larger centers, but like magic it has spread to remote towns and villages. Not infrequent these days are the stories of girls who unwilling to marry the choice of their parents and settle down without any girlhood, have slipped out some night, often aided by an older brother or even a lenient parent, and run away to school. This new spirit of liberty and freedom is manifesting itself in a great educational awakening. Most significant in this movement is the fact that the enthusiasm of our girls and young women to gain an education is not stifled by disapproving elders, but rather stimulated by the eagerness on the part of their parents to make it possible for them to go to school. Our mission schools are crowded, government and private schools are filled to the limit of their capacity, and church schools started by the Koreans themselves have sprung up all over the country. In some cases schools for girls have been started even before those for the boys.

The student life, this new element of society which the schools are bringing, does not differ primarily from that of other lands. Now that there is the opportunity for development we find the natural expressions of the normal girlhood and young womanhood. There is a fondness for exercise and games, and a spontaneity of life and fun which is manifest in their play and life together. They are eager for music, and there is nothing which

they will not attempt in the way of chorus work. Often the result is not what might be desired, but more often it is in excess of what might be expected when we realize the short time which they have studied music, and when we hear the singing of some of their elders in the country churches. Truly the hope of the singing in our churches lies with our young people who have received some training. Very soon after one of our graduates goes out to teach in a country church school, an improvement in the singing can be noted. In one church where we held a class the singing was truly the worst we had ever heard. Few of the tunes were recognizable. Even among the Koreans this church was noted for its poor singing. They attributed it to something in the water which effected their throats. But a few months after the coming of a bright young woman from one of our mission academies, the transformation in the church singing was almost past belief. Quite a number of the students are taking piano and organ lessons. The progress in many cases is not rapid, but in some cases real ability is shown. Everywhere we find an eagerness to study English which is being taught in all the middle schools today. A number of the graduates of schools are going to higher schools in Japan, and there are many students who are wishing and planning to go to America to finish their education.

In considering the significance of these great educational awakenings let us think of the large place of power and influence held by the students. Broadly speaking, students and educated men and women have led the world. It is the students, teachers and thinkers who have taken the lead in all advance steps of civilization. Student movements have changed the whole social life of a people. This power and influence is due to the fact that education makes for competency and also to the selective power of the educational system. The whole process sifts out the incompetent so that the student class represents a highly selected group. From our knowledge of the

influence and power which students both of the Occident and the Orient have had in all advance movements we are readily cognizant of the fact that the students will be the leaders in the march of progress upon which this land is undoubtedly entering.

Beginning with the home we find the marked change in the attitude toward the girl, and we see the influence which the student holds in the sphere where once she was little more than a servant. As we visit in the homes it is with pride that the mother or grandmother tells of the daughter's progress in school. And even some of the mothers-in-law, realizing that the young daughters-in-law have been denied their rightful privilege, are making it possible for them to study. Especially do we see the result of this change in our Bible classes and institutes. Each year the per cent. of younger women attending is increasing, and the teacher who formerly gave up in despair of ever making Bible students out of the old grandmothers, is now challenged to give of her very best to the bright responsive young women who eagerly face her. Old social customs are being broken down by the impact of this new student life. Especially is this seen in the custom of arranging for marriages. The day of the wedding being planned by the parent or go-between, with no opportunity for the young people ever to see each other before the wedding day, is passing and girls are deciding whom they will or will not marry. The old idea that every girl must marry is being shattered by our bright young women who are becoming teachers, nurses, and stenographers.

In the church and the school we find our graduates as well as non-graduates in positions of leadership and responsibility. The demand for teachers for our church primary schools is greater than the supply, and the influence of the school teacher in the village or town is almost as great as that of the pastor of the church. With the knowledge of the Bible which she has gained in our mission school, she becomes the spiritual leader

among the women and girls of the church, and a teacher in the Sunday School. She is called upon to train the children for all of their programs, to sing solos not only on special occasions but for the Sunday services, to give orations before audiences made up both of men and women, and if she is specially gifted in oratory her fame will spread to all the neighboring towns, and she will be invited to go and speak in other churches. In a word, she becomes the center of the religious, social and educational life of the community. Great is the responsibility which rests upon these student teachers, and in turn upon all who train them in their years of preparation before they enter this sphere of great usefulness in the church and community.

In recent years the young people have undoubtedly contributed a new factor in our church life. In some instances the missionaries and the Korean church are recognizing this and are attempting to meet the responsibility which it brings. But in many cases the plans for coping with this new force are wholly incommensurate with the vastness of the opportunity and obligation which it is presenting. In the smaller towns most of our girl students are in mission or church schools where they are under christian influence and are receiving regular Bible instruction. But in our larger centers many of our christian girls are studying in non-christian schools where there is not only an absence of christian influence but often a spirit of open antagonism to the church and the teachings of Christ. What is the church doing to provide for the spiritual welfare of these girls? Not

only is there need for a definite program for the spiritual care of our christian girls, but the large non-christian student body presents a tremendous challenge to the church for methods of direct evangelism. There are nearly 3,000 girls and young women studying in the middle schools of Seoul alone. Who can estimate the influence which would extend to the farthest parts of Korea if these girls could be won for Christ, and would go forth to radiate Christianity in the sphere of power which each one will enter. Is the time not ripe for pushing a progressive program for meeting this great challenge? In some non-christian lands it is being met in a measure by the providing of christian hostels. The Koreans themselves are beginning to realize this need and there have been attempts made to start some such work, but as yet the effort has not reached fruition. In all of our large student centers at home the churches or boards provide student pastors, and special secretaries for this work. Through these agencies special evangelistic campaigns are conducted, special Sunday Bible classes are organized in the churches for the students and prayer circles and Bible classes are held for the students of the different schools, in nearby churches. Is not the time ripe for such work among our Korean students? Surely the young peoples' problem is one which demands great wisdom and discretion, and a strong consecrated leadership is needed for meeting our share of the task, and for aiding the Korean church in rising to the great opportunity which faces it.



"The Mind in the Making."

BY JAMES HARVEY ROBINSON.

Digest prepared by R. C. COEN.

If some mystical transformation could be produced in men's ways of looking at themselves and their fellows, no inconsiderable part of the evils which now afflict society would vanish away or remedy themselves automatically. The world seems to demand a moral and economic regeneration which it is dangerous to postpone but, as yet, impossible to imagine, let alone direct. The preliminary intellectual regeneration which would put our leaders in a position to determine and control the course of affairs has not yet taken place. We have to create an unprecedented attitude of mind to cope with unprecedented conditions, and to utilize unprecedented knowledge. This is most difficult. We must overcome inveterate natural tendencies and artificial habits of long standing. How are we to rid ourselves of our fond prejudices and open our minds?

I am not advocating any particular method of treating human affairs, but rather such a general frame of mind, such a critical open-minded attitude, as has hitherto been but sparsely developed among those who aspire to be men's guides, whether religious, political, economic, or academic. The results of our present scheme of liberal education are disappointing. How can we expect a teacher to explain to the sons and daughters of business men, politicians, doctors, lawyers, and clergymen, the actual nature of business enterprise as now practiced, the prevailing methods of legislative bodies and courts, and the conduct of foreign affairs? Intelligence is as yet an untested hope in its application to the regulation of human affairs. It has not been tried outside the realm of natural science, (where) it was necessary to discard practically all the consecrated notions of the world and its workings which had been held by the best, and wisest, and purest of mankind down to three

hundred years ago. If intelligence is to have the freedom of action necessary to accumulate new and valuable knowledge about man's nature and possibilities which may ultimately be applied to reforming our ways, it must loose itself from the bones that now confine it. We are by nature stubbornly pledged to defend *our own* from attack, whether it be our own person, our family, our property or our opinion. Few of us take the pains to study the origin of our cherished conviction; indeed, we have a natural repugnance to do so. Most of our so-called reasoning consists in finding arguments for going on believing as we already do. The "REAL" reasons for our beliefs are concealed from ourselves. As we grow up we simply adopt the ideas presented to us in regard to such matters as religion, family relations, property, business, our country, and the state. RATIONALIZING is the self-exculpation which occurs when we feel ourselves, or our group accused of misapprehension or error. The little word "MY" is the most important one in human affairs. It has the same force whether it is my dinner, my dog, and my house, or my faith, my country, and my God. Now the suspicion arises that perhaps almost all that had passed for social science, political economy, politics, and ethics in the past was mere rationalizing. The fact that an idea is ancient and has been widely received is no argument in its favor, but should suggest the necessity of carefully testing it as a probable instance of *rationalizing*.

This brings us to another kind of thought—thought that leads us to change our minds. Modern scientific achievement furnishes the most striking instances of the effects of scrupulous, objective thinking. The REAL reasons for our beliefs, by making clear their origin and history, can do much to dissipate

our prejudices and preconceptions. There are four historical layers underlying the mind of civilized man—the animal mind, the child mind, the savage mind, and the traditional civilized mind. All animals' experiences are individual, not co-operative and cumulative, (as in man). We are all born wholly uncivilized. The great mass of humanity has never had anything to do with the increase of intelligence except to act as its medium of transfusion and perpetuation. The seer is simply an example of a variation biologically. The singular variation of a St. Francis, a Dante, a Voltaire, or a Darwin may permanently change somewhat the character and ambitions of inferior members of the species.

The person who justifies himself by saying that he holds certain beliefs "*on principle*" and yet refuses to examine the basis or expediency of his principle, introduces into his thinking and conduct an irrational, mystical element similar to that which characterized savage prohibitions. Mankind is conservative by nature and readily generates restraints upon himself and obstacles to change, which have served to keep him in a state of savagery. The conservative "*on principle*" is therefore a most unmistakably primitive person in his attitude. What we call a radical is a very recent product due to altogether exceptional and unprecedented circumstances. Ultimately there came men who professed to doubt everything. The Greek thinkers furnish the first instance of intellectual freedom. They discovered skepticism in the higher and proper significance of the word, and this was their supreme contribution to human thought. None of the primitive religious beliefs escaped mordant criticism. "The philosopher" seemed to know everything that could be known and to have ordered all earthly knowledge in an inspired codification which would stand professors in good stead down to the day of judgment. The great mass of Christian believers still professedly or implicitly adhere to the assumptions of the Middle Ages, in all matters in which religious and moral sanctions

are concerned. The mediaeval schoolman turned aside from the hard path of skepticism, long searching and investigations of actual phenomena, and confidently believed that he could find truth by the easy way of revelation and the elaboration of unquestioned dogmas.

Almost all of us *believe* nearly all the time. Few doubt, and only now and then. The past exercises an almost irresistible fascination over us. During the Middle Ages there developed a powerful religious state; ready to defend the christian beliefs against question and revision. One who disagreed with the emperor and his religious advisors was subject to prosecution. No one tried to find out what the heretic really thought or what were the merits of his divergent beliefs. Because he insisted on expressing his conception of God in slightly unfamiliar terms, the heretic was branded as an atheist. He was the "anarchist" the "Red" of his time, and was treated accordingly. We can learn much from the past in regard to the wrong way of dealing with new ideas. Galileo dared to discuss matters in the language of the people and was condemned by the inquisition. Into this fettered world Bacon, Galileo, Descartes, and others brought a new aspiration to promote investigation, and honest, critical thinking about everyday things.

Business has become the great issue of our time to be defended or attacked according to one's tastes. Business men are the leading figures of our age. Most religious institutions make easy terms with business. This assumption of the permanency and normalcy of the prevailing business system may prove to be the chief eccentricity of our age, quite as impermanent as was the fuedal and manorial system, or the role of the medieval church or of the monarchs by the grace of God, and destined to undergo changes which it is not quite possible to forecast. The students of natural phenomina (scientists) early realized the arduous path they had to travel. They had to escape from the past. Their first object was *light*, not *fruit*. Such should be

the frame of mind of one who seeks insight into human affairs. Business has almost become our religion; it is defended by the government and socialists and communists are heretics to be cast out, suppressed, and deported to Russia, if not directly to hell as of old. The secret service seems inclined to play the part of the modern inquisition, which protects our new religion. Such are some of the obstacles which the student of human affairs must surmount.

The student of history finds that it has always been the custom to charge those who happen to be unpopular, with holding beliefs and doing things which they neither believed nor did. To talk as if our established notions of religion, morality, and property, our ideals of stealing and killing were defective and in need of revision, is indeed more shocking than to violate the current rules of action. If we are courageously to meet and successfully to overcome the dangers with which our civilization is threatened, it is clear that we need more *mind* than ever before. Mind is our "conscious knowledge and intelligence, what we know and our attitude toward it—our disposition to increase our information, classify it, criticize it, and apply it." We are justified in feeling that we have a freer hand than any previous age from the various prepossessions and prejudices which we now see hampered our so called "free" thinking of the 18th century. We have to adjust ourselves to a changing world in the light of constantly accumulating knowledge. Our hot defense of our ideals and beliefs does not indicate an established confidence in them, but often half distrust. If

religious beliefs had been firmly established, there would have been no need of "Aids to Faith." It is a nervous sense of the precariousness of the existing social system which accounts for the present strenuous opposition to a fair and square consideration of its merits and defects. We too readily assume that everything has two sides and that it is our duty to be on one side or the other (usually the other). In this mood questions become issues of right and wrong, not of expediency and in expediency. Once I was afraid that men might think too much, now I only dread lest they think too little, and far too timidly. We must first endeavor manfully to free our own minds and then do what we can to hearten others to free theirs. Our ancestors thought they knew the way from birth through all eternity; we are puzzled about day after tomorrow. At present most of the human organization, governmental, educational, social, and religious, is directed to *holding things down*, and perpetuating beliefs and policies which belong to the past. How can anyone with the most elementary notions of history fail to see that almost all the things we prize today represent revolts against tradition, and were in their beginnings what seemed to be shocking divergences from current beliefs and practices? What about Christianity, and Protestantism, and constitutional government? What we need first is a change of heart and a chastened mind which will permit an ever increasing number of people to see things as they are, in the light of what they have been, and what they might be.

NOTE: In preparing this digest the writer in using the author's own words unavoidably sacrificed smoothness of continuity in the sentence the result suggesting a chain of iron links which though they rattle somewhat are very strong. In the writers' manuscript omissions of words, verses and even chapters of the book were indicated by stars, but in printing these were dropped. EDITOR.



Mrs. Edward F. McFarland of Taiku, Korea.

JULIA W. ERDMAN.

There come to mind memories of happy, sunny college days at Occidental College, Los Angeles, nearly twenty years ago. Having just arrived from Illinois, a stranger in a strange land, one looked around at the faces of the students, wondering who would be the special friends in the new place. The sweet young face of Mary Stewart instantly attracted, and from that time we have been friends.

Mary was born May 17th, 1885 at Brookville, Pennsylvania, of devoted christian parents. Her father was the Rev. James H. Stewart, for forty-one years a minister of the Gospel. His was one of the rare, beautiful spirits that bless this world by their presence. Mrs. Anna F. Stewart, who survives her daughter, was here among us for a number of year and it is superfluous to even mention her vital dedication of self and all to the Lord. Before Mary came these parents had laid away in the grave two infant sons, each time their only child, whom they had dedicated to the cause of making Christ known among the heathen. These little graves, with their pathetic story, have been the means of thrusting out a number of workers into the vineyard.

With such a background and brought up in such an atmosphere it is not strange that Mary early began to think of her responsibility to those outside the Gospel, and finally, though not without severe struggle, was led to lay down her all at the feet of her Master and to devote her life, God willing, to carrying forward the good tidings. Her absolute surrender, and the peace and joy that filled her soul made a profound impression upon all who were privileged to know her at that time. Her mother once told me that in order to test the depth and sincerity of Mary's surrender she put a number of questions to her. She asked her how it would be if her friends or parents were taken away, or if

she were led to difficult fields in far lands. Always Mary's answer was quiet and serene. At length she asked: "But Mary, suppose you lose your health or are called upon to bear great pain?" ("For you know," she said, "Mary has always had a peculiar shrinking from physical pain"). Mary's answer was: "Mother, nothing matters if only I may have the presence of Christ and know this wonderful peace."

Mary was one of a group of four close friends who used to meet at college daily at noon for prayer. It is interesting that three of this group were led to Korea where occasionally they could meet together again to remember the needs of each other, and of the heathen world, before the gracious Father.

In February, 1905, Mary was appointed by the Presbyterian Board of Foreign Missions U. S. A. She was married in July the same year to the Rev. Edward F. L. McFarland and reached Korea in September. From the first her work was hindered by ill health, and after the birth of a daughter, Ruth, she was obliged to return to the United States for a severe operation and to recuperate. It was a year before she could return to her husband.

But the small daughter was frail, and the little mother must needs devote most of her time and strength to caring for her. The physician once said to me that it was nothing but the devoted determination and vigilant care of the mother that kept the child from slipping away. In spite of her own frailty and this handicap it was wonderful how Mary managed to learn the language, participate in the Korean work, write innumerable letters to the home land, keep her home absolutely sweet and orderly and dainty, and still have time to sympathize with others in their difficulties and pray with and for them—a heart at leisure from itself! As her neighbor and friend I

was in the habit of walking in on her at almost any hour of the day, but I never found her in the least ruffled or hurried. She walked rather as one serenely aware that she was fulfilling God's will in the every day details.

After this came another health furlough involving a long and heart-breaking absence from her husband and home and work and at a time of great anxiety for the little daughter whose trouble the doctors were not able to diagnose. After five years' absence she was again able to return to Korea and for five years carried on her work of faith and love here. Then again in the fall of 1920 she was obliged to lay down everything and try to find health, first in Kuling, China, and then

in the United States. But the Lord willed otherwise, and on the twentieth of November last, she fell asleep her last words being "Lord Jesus."

In her last letter to us she says: "His banner over us has been Love." Who can measure the results of such a life, so gentle, so un-murmuring, so prayerful, so sweetly yielded to the will of God? However we might mourn its briefness, such a life will surely bring forth glorious fruit in God's Kingdom to all eternity. And we who are sad that we shall see her face no more here, shall surely rejoice together again in the revealed presence of the Lord whom she so wonderfully adored.

In Memoriam.

Whereas our beloved friend and co-worker Mrs. Ada Hamilton Clark was called to the heavenly home, November 20th, 1922, we bow beneath the Father's will and know that all is well; yet our hearts are full of sorrow.

We tender our heartfelt sympathy to the bereaved husband and children and to the parents and sister, and pray that God will comfort them and guide them in all their ways.

Since she was our true friend we are sad and distressed in knowing that we shall not have her here with us again; since she was our co-worker we have suffered a great loss, but pay tribute to the life of consecration which we are sure is living on and will not cease.

She endeared herself to all by her charming personality, her sweet christian spirit, her loving heart and ready sympathy and her consecration and helpfulness in the work of the station.

Though she cared for and trained her children most carefully she found time to do much work among the Koreans, and, as a Sunday School teacher, as President of the Women's Missionary Societies, as a church worker, as a teacher in Bible classes and of the young people in singing classes, as a visiter in Korean homes, or as hostess in her own home, she was greatly beloved and admired by all the Koreans with whom she came in contact.

As we have seen during these thirteen years of her devoted service here, how much her life counted for the Master, how ready she was to use her talents in His service, how she drew the Koreans to her by her love and sympathy, we have been and are still, inspired to greater efforts and beseech the Master to lead us.

Signed: Susanne Colton.

MRS. L. B. TATE.

Committee for Chunju Station.

Koncerning Kinks.

HORACE H. UNDERWOOD.

Whatever may be the basic causes as they might be analyzed by modern psycho-analysis there seems to be a general tendency on the part of all of us to dwell on the Kinks of our neighbors and friends. Recognizing this fact the author of "Advice to New Missionaries," published in a recent number of the "Field," included in his excellent article a paragraph which seems to the present writer, to be of supreme importance.

"Do not allow yourself to get into the habit of making depreciating remarks about either the Koreans or the Japanese, and so far as possible do not listen to such remarks. Discourage such talk in your social gatherings of missionaries. As sure as you get into the habit of seeing especially the faults of the people, you will be detected by the Koreans with whom you associate, although they may not know a word of English."

I would like to go a step further and say that the establishment of such an attitude of mind is more to be feared than the "detection" of it, for even if the almost impossible were to occur and it remained undetected, it must so affect the responses of the individual in any given situation as to largely nullify, his teaching, preaching, or work in any form. When we consider all that the Bible has to say on this subject and add to it the results of modern psychological research in the matter of mental attitude, etc., it hardly seems as though the advisor could make his words too strong or as if it would be necessary to add more. I should like however to quote an excellent line from another article in the "Field." "To absorb shocks is what the missionary has to do as part of his daily routine work and, moral or no moral, the sooner we learn that the better." Amen, again, and if we may be permitted to follow the metaphor along its logical path we would point out that it is a poor shock absorber who instead of absorbing transmits the

shocks to others. We are, in many, many ways exactly in the position of shock-absorbers and in so far as we fail to absorb but transmit, we show that we are either not "attached," right, or that there is something wrong with the springs, the "give-and-take" mechanism.

One of the commonest of our "indoor sports" is to dwell humorously, sharply, or dogmatically on the supposed financial "kinks" of our Korean friends. Sometimes we even make it an out-door sport by appearing in print with our woes or "funny" experiences. As to the theory and policy of such pastimes, I have nothing to add to what has already been so well said in the article quoted above. But let us in fairness stop for a few moments and consider the facts in these cases.

First, there is the comparison involved. The obvious implication of such stories and anecdotes is that the phenomena cited are peculiar to Korea or peculiarly developed in Korea. Remember then that to the Koreans in general we represent fabulous wealth. The auto that is used for itinerating purposes and its entire running expenses may be the gift of some generous church at home but to this Korean it is yours, and "Aigo, one of those things costs 20,000 yang (two sen) and those rubber wheels cost five or six hundred yang apiece." Now carry this comparison to its logical conclusion and ask yourself how many appeals for help of all sorts, Rockefeller' Ford. Mrs. Shepard, etc, receive in each days mail; Ask yourself why these people have to be hedged about by a guard of private secretaries, and why their telephone numbers are never printed in the telephone directory; or get some ex-secretary to such a personage to tell you his or her tragio-comic tale of experiences in being a real financial shock-absorber.

But even if we leave such instances as these to one side, we find that the "bird" described

is not peculiar to Korea but rather peculiar in its even distribution over the face of the inhabited world. The Student Loan Associations at home that never lost a cent are few and far between and the old joke about lending "dollars and not cents" as an explanation of so rare an event, grew up in the thirteen colonies and moved westward with the spread of population. All companies reckon on a certain percentage of bad debts and the finances of many undergraduate bodies at home are so inextricably tangled as to never be fully straightened out.

Then as we are dealing with a comparison, there is another phase to be considered. No comparison can be used as a basis for argument unless it is stated in terms of per cent. The fact that one, or three, or three hundred or a thousand individuals tried to borrow money without any prospect of being able to repay, means nothing unless we know what proportion they represent of the bodies from which they came. I have been in Korea as a missionary for eleven years during all of which time I have been connected with educational as well as evangelistic work. The student bodies with which I have had to do have average about 200 per year. Now if I were to make a list of the students and others who have come to me in that time for assistance, it would be a long one, but if compared with a similar list of students who went through school without any such requests to me or anyone else the first list would take on an entirely different complexion and prove a different contention. Next time a man comes to you with some airy scheme involving a loan to him on equally airy terms (for there are undoubtedly many such) don't think "Here's another instance of what we were talking about the other day," but think how many have not troubled you despite the tendency along that line in all mankind and despite the peculiar position you occupy in the eyes of the Koreans.

It is no more possible for me to prove that most Koreans pay their debts than it is for

another to prove that they do not, by the mere recital of our personal experiences. We may have been singularly fortunate or unfortunate. Proof on either side would require a very exhaustive investigation. But inasmuch as instances are often cited I would merely state that both my father before me and I have loaned money often to many Koreans, of many classes and from many parts of the country and that our experience averages up very well. We have loaned both yen and sen, dollars and cents, and have, it is true, lost some, but in the main the debts have been faithfully paid. Not long ago a farmer with the usual large family, small farm and more than the usual hard luck came and "borrowed" ¥20. As usual he signed a note promising to pay on a certain day but as soon as he left I wrote the amount down under "charity." I fully believed that it was one of those cases where the word "loan" is a euphemism for "gift." These cases are very annoying to certain foreigners who do not realize that they are expected to understand that the man is really asking for a gift. At anyrate, I so considered it and knowing that he was a worthy man in hard luck, promptly forgot all about it. Some months later he appeared again, rather to my alarm for I feared that the business was about to become periodic. However he chatted a while and then hauled out a greasy excuse for a pocket-book and handed me twenty one yen bills. Before I had more than counted them *he hauled out four more and asked if that would cover the interest.* I finally recovered enough to tell that it was a mere matter between friends and that I didn't want any interest.

It seems to be the general impression and is probably true that the Koreans are not as careful in financial matters as they should be and that they do not place the value upon either their own or other peoples' money which most western peoples do. I am not attempting to prove anything to the contrary in this brief statement. Proof, as I have said, would call for a thorough and exhaustive

examination. I am asking that in making such comparisons we be fair. Let us remember the position in which we are in the minds of the people; let us think in proportions and not deal in generalities or single instances, no matter what humorous possibilities are to be found in them. Humor at the expense of a friend ceases to be humorous. We could write many funny articles about missionaries, school-teachers, scientists, servant-girls or indeed any special group whose "kinks" we studied and emphasized. Almost any one who has been in the Far East for any length of time could write a screamingly funny article or book about any class on which he picked, and many such books are written. But we do not write them about our friends nor tell them to strangers. We don't do this sort of thing because (1) we believe they are not

typical; because (2) we don't think it is the right sort of attitude to take toward our fellow missionaries—scientists or whatever class it may be; because (3) it might hurt their feelings, and because (4) we do not wish outsiders to get a wrong idea of our friends based on a few instances, a few of these "kinks."

All these things will hold still more for such things written or said or laughed over about our Korean friends. This is the first and best reason for not dwelling on such instances even when you do find them. You'll not find them among the "whatsoevers" on which Paul urges us to think, and on the contrary you'll find, on this particular "kink," a lot in the Bible about lending which it might be easier to skip.

What do I Owe you?

Financially, missionaries on the whole are on the same basis. That is, the majority are dependent on the support furnished them by the home church. There are some who "clip coupons" every month but these are in the minority. The home church states that they do not pay a salary but give their missionaries a "support."

Missionaries have close friendships and when we invite our friends to visit us we do not expect them to pay board; we of the South would feel insulted if they did. Others of us who live in small stations and do not see visitors once a season, are so glad to see foreigners that we feel like paying them for coming. Others of us who live on the railroad are rarely without guests. A telegram comes announcing the coming of so many, and if we cannot accommodate them we make plans with our neighbors. Our homes are elastic.

We do our best to make the friends comfortable—make extra fires—serve better meals—spend time in showing them about—go shop-

ping with them—invite the neighbors in to meet them etc.; and all this is gladly and cheerfully done.

What spoils it all? When the guests are leaving, hats on, pieces of luggage in each hand, he or she remarks, "What Do I Owe You?"

As I remarked before, most of us are on the same basis financially, and it is difficult to make our support cover our budget; it is more than difficult to have to accept board from anyone. This question places your host and hostess in a most embarrassing position and I heard one remark that he would rather go to the poorhouse than to state what the "bill" amounted to.

I know of no station where the charge is more than the actual cost of the food consumed, so it is not a question of "owing." One does not pay for the wear and tear, especially on the linen. Your hostess serves you better meals than she would to the regular family, thereby raising the budget for the whole family. If you desired to cover

what you "owed," you would pay the same as you would have to pay if there was a hotel in the town. It is not a question of owing."

Find out what the station rate is before arriving. If this is impossible secure the information from some one other than your host or hostess.

Also, when leaving do not poke something at your hostess and say, "This Is What I Owe You."

The courteous thing to do is to send a check with your "bread and butter letter, or better still, enclose the amount in an envelope and leave it in a prominent place in the guest-room. There are many ways this can be nicely done.

I have no axe to grind. Traveling with a fellow missionary and being entertained in the same home, the awkwardness of the situation burst upon the writer when the fellow traveler approached the hostess with this question.

Announcement.

Miss Christine I. Tinling, representing the W. C. T. U. of U. S. A. has permission to give three months' time to Korea from May 1st, 1923. She has been three years in China and was in Korea for a brief period last year at which time her work was very much appreciated. She is a very interesting speaker and was much appreciated by the Koreans.

Her methods are educative and her preference is to spend about two weeks in one center, speaking particularly before young people in schools, Bible institutes, theological seminaries, young peoples' societies, but also before church congregations and in Bible classes.

According to the action of the Federal Council her itinerary while in Korea was to be arranged by the Social Service Committee. The committee suggests the following plan. On the supposition that Miss Tinling comes from Peking, that she spend the first few days of May in Syenchun; then Kyungkui province from the second week in May and Pyengyang

from the second week in June; to go from there to Chairyung, via Haiju to Sorai for a period of rest during July, and to Wonsan in August including a visit to Hamheung if desired; to Chulla Do in September, and to Kyungsang Do in October. In the southern provinces she could go to Chunju, and Taiku and Chinju or elsewhere if preferred.

It is requested that correspondence in regard to Miss Tinling's visit be addressed to Miss Hortense Tinsley, Seoul, who is secretary of the Social Service Committee. It is hoped that the different station centers will avail themselves of the opportunity to get the help of such an experienced worker in a world cause that needs to be agitated in Korea.

HARRY A. RHODES,
Chm. Com. Social Service.

The History of the Tai Race.

To the Editor of

The Korea Mission Field.

Dear Sir:—A book is now ready for the press which will be interesting alike to explorers, to those who are interested in philology and the history of races as well as to all the friends of Foreign Missions. It is called "*The Chinaman's Older Brother*," *The Tai Race*. This book gives the results of the experience, exploration and research of the Rev. W. Clifton Dodd, D. D., for thirty-three years a missionary in Siam, Burma and China.

The book is a history of the Tai Race beginning with the Annals of Antiquity and extending down to the present day, including the millions of Tai now living in China, Burma, and the French States, and culminating in the only branch of the race which now has a country and a separate government, namely the Siamese.

Here are some comments by those who have read the manuscript. "The book is going to be a great success." "I was so interested I forgot to criticize." "Dr. Dodd's explorations must be given to the world." "It is perfectly

fascinating to me." "I am delighted with the manuscript as you have sent it to me. I would not change one word or leave out one picture."

The present high cost of publication seems almost to prohibit the publishing of the book at this time. The one who has the financial problem to solve writes that if the sale of 500 copies in the Orient could be assured, the problem would be easier.

In addition to individual purchasers it is a book that should be purchased for school; college, and public libraries in the East. The price of the book is \$2.50 gold. I will be glad to receive subscriptions and act as a medium for distribution. Just drop me a postal now, the money can be paid when the book is received.

Sincerely yours,
HARRY A. RHODES.

Notes and Personals.

Two American graduate nurses expect to visit the Orient this autumn. They will pay all their travel expenses but wish to take work in Mission Hospitals for short periods and in this way earn some extra money. If any Mission Hospital is interested and would like to communicate with these ladies their address can be secured on application to Severance Hospital.

The Northern Methodist Mission has assigned Dr. A. H. Norton to the Severance Hospital where he will be in charge of the Department of Ophthalmology. Dr. Norton is expected to arrive in March and will probably assume his new duties on April 1st. The eye clinic and manufacture of lenses will be under his supervision.

New Arrivals.

Dr. Gilmer, who came out to Korea in January 1923, will be stationed in Mokpo.

Miss A. Mayben, to the Seoul Foreign School.

Left on Furlough.

Miss Charlotte Brownlee of the Northern Methodist Mission has returned to the United States.

Returned from Furlough.

Dr. and Mrs. S. A. Moffett, and family.
Rev. and Mrs. C. L. Phillips and family.
Miss A. S. Doriss.
Rev. and Mrs. E. W. Koons and family.

Birth.

Born to Rev. and Mrs. J. V. N. Talmage on February 13th, a daughter, Mariella.

Dr. D. W. Lyon Associate General Secretary, Foreign Department, International Committee of the Y. M. C. A. North America, has recently spent a week in conference with the secretaries of the Korean Y. M. C. A. in Seoul. Dr. Lyon was born in China and was the first secretary of the National Committee of the Y. M. C. A. in China, Korea and Hongkong.

The Editor-in Chief, Rev. A. F. DeCamp is taking a trip to China, visiting Shanghai, Tientsin, Peking and some other places. Mrs. DeCamp will accompany him.

Notes and Personals page: Will friends who have news items suitable for publication on this page please send same to

MR. T. HOBBS,
Seoul.

NEW BOOKS

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A History of the Christian Church, by Rev. E. M. Cable, D. D.

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Constitution of the Presbyterian Church in Chosen, by Rev. C. A. Clark, D. D.

<i>Cloth</i>	1.20
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Primary Methods in the Church School, by Alberta Munkres,

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Key to the Gospel Narrative, by Rev. C. H. N. Hodges price .55

Henry Martin, by Miss K. McCune „ .22

The Story of Wilfred Grenfell, by Rev. F. J. L. Macrae „ .07

What the Bible Teaches, *Fourth Edition*, by Rev. W. L. Swallen, D. D. „ .32

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 Diana Fruits—Asstd.
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Established by Special Charter, 1918.

CAPITAL subscribed Yen 30,000,000

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HEAD OFFICE : Nandaimondori 2-chome, Seoul.

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ESTABLISHED 1873.

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CAPITAL, PAID UP	„	43,175,000.00
RESERVE FUND	„	35,500,000.00
DEPOSITS, OVER	„	342,000,000.00

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Y. KATAYAMA, Esq.,

HEAD OFFICE, SEOUL

TELEPHONE No. 6010

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(All communications relating to correspondence arrangements and the Bank's general foreign business to be addressed to the Foreign Department.)

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